



EDITORIAL NOTES.

WE WERE ASKED by a subscriber to give the exact number of members in the House of Lords. Four hundred and sixty voted on the Home Rule question; but there are five hundred and ninety-nine members in that branch of the Imperial Legislature. They are divided as follows: Six Princes of the blood; two Archbishops; twenty-four Bishops; twenty-one Dukes; twenty-two Marquises; one hundred and sixteen Earls; twenty-five Viscounts; two hundred and ninety-nine Barons; sixteen Scotch peers, and twenty-eight Irish peers. A very useful body—at least in the opinion of its own members!

THE HOUSE OF LORDS is by no means a secure element of the British constitution. The struggle of the "long parliament" for English liberty was accompanied by the abolition of the Lords by a vote of the House of Commons in 1649. For eleven years England was ruled without Lords. But at the Restoration in 1660 the Act of 1649 was treated as null and the Lords revived. Their death knell was again all but sounded when they refused to pass the Reform Bill. But popular indignation and even insurrection compelled them to bend the knee and eat humble pie. Thus will it be with Home Rule!

THE classes at St. Mary's (Jesuit) College have commenced well this year, and Rev. Father Devlin, S.J., the recently appointed Prefect of Studies and Discipline, is evidently an energetic man. It is no small task that has been allotted to him, and we are pleased to learn that success has already commenced to smile upon the new and important changes made in the courses. Something unheard of in the history of the institution is the fact that there are at present fifty-two pupils in the English class of Latin elements. Added to these seventy-eight in the French class of Latin elements and we have one hundred and thirty pupils in that stage of the classical course alone. These facts go to show how thoroughly the programme of complete English and French courses is being carried out.

A GREAT SENSATION has been created in religious and political circles throughout Scotland, by a foolish and reckless insult hurled at Mr. Gladstone by the Rev. Frederic Davies, Rector of Blairgowrie, on Sunday, the 10th instant. The Rector, in wanton spitefulness, added to bad taste, took occasion of the Premier's presence in his church on the above date, to attack the Home Rule policy of Mr. Gladstone and to rebuke the large crowd that had assembled for worship, knowing that Mr. Gladstone would be present. He said that the congregation, which was unusually large, had not come to worship the Creator, but the creature. The great majority of the congregation, to mark their indignation, rose and left the church. This unequivocal protest

against the Rector's politico-religious intolerance has marked an era in the history of the Anglican church of Blairgowrie, Scotland.

If rumor speaks truly, we are soon to be treated to a French Presbyterian newspaper in Montreal. The Rev. Calvin E. Amaron, of some place in the United States, is to take charge of the enterprise. We don't know what the French Canadians did to the Presbyterians that such exceptional efforts should be made by the members of that religious body against the peace and happiness of our fellow-citizens. As one of our correspondents recently pointed out, every meeting of any importance, held by Presbyterians, wind up with a resolution to evangelize French-Canadians. Now the Baptists are out hunting the same French-Canadians. Why do not the Presbyterians strive to secure the handful of people that went over to the Baptists? If it is the Catholicity in the French-Canadian race that these gentlemen seek to destroy they are merely squandering time and money. They don't require any paper to do their work. They would do better to accept a couple of the already established anti-Catholic French papers and boom them up throughout the country.

WE translate the words of L'Electeur, in which that organ refers to General Herbert's action during the ceremony of swearing in of Lord Aberdeen:—

"General Herbert set a beautiful example yesterday at the swearing in of the new Governor-General. On perceiving His Eminence Cardinal Taschereau seated near the Throne, the General, who is a good Catholic, immediately bent the knee and kissed His Eminence's pontifical ring. This proceeding on the part of a man occupying so high a position, commanding the military forces in Canada, and belonging to one of the most distinguished families in England, is a lesson to many of our Catholics, who affect a contempt for these marks of respect to the highest ecclesiastical dignitaries."

CARDINAL GIBBONS, referring to editorial work upon a Catholic paper, says: "Unfortunately, there are many who are willing to overlook the great good a paper may be doing, but are quick to point out some slight error which can easily be remedied. The man who enters the Catholic editorial chair and is afraid to risk an occasional blunder has mistaken his calling and is of but little use in the battle of truth." Never were words truer, and more timely. In our own limited experience we have found that the moment a little mistake is made, an error of judgment, or a miscalculation in the hair-splitting arguments that we are often obliged to deal with, we are sure to receive six or seven letters pointing out to us the fearful false step we have made. We would just like to see one of these keen critics called upon, week in and week out, to fill column after column with articles—historical, philosophical, ethical, moral,

dogmatical, critical, and so forth—and yet be obliged to keep up the steam, to never make even the slightest deviation, and to be ready to dash off these effusions as rapidly as an ordinary letter; perhaps, even to write them while listening to a conversation, answering questions, and striving to fight against a hundred distractions. In our humble opinion, one week would suffice; that critic would be wondering why all the good things he wrote were allowed to pass into oblivion, while the occasional or rare slip was constantly hurled at him.

IT IS NOT often that the London Times is caught praising Irishmen or anything Irish. It has told the world, in every key and every imaginable form that Irishmen are unable to govern themselves. However, that manner of treating the Celt becoming monotonous, the Times has gone so far as to thus speak of the Irishman:

"The Irishman has played his cards well. He has beaten a legion of landlords, dowagers, and encumbrancers of all sorts out of the field, driving them into workhouses. He has baffled the greatest of legislatures, and outflanked the largest of British armies in getting what he thinks his due. As the sufferers, in a material sense, are chiefly of English extraction, we cannot help a little soreness. Yet reason compels us to admit that the Irish have dared and done as they never did before."

In an exchange we find the following notice which indicates how slowly everything moved in the "good old times." There was little idea of electric cars, telephones, and telegraphic communications when this notice was given to the world:

"By order of the Postmaster General for North America: These are to give Notice, That on Monday night, the Sixth of this instant, December, of Western Post, between Boston and New York, sets out at once a Fortnight the Three Winter Months of December, January and February, and to go Alternately from Boston to Saybrook and Hartford to exchange the Mayles of letters with the New York Ryder on Saturday night the 11th Current. And the second turn He sets out at Boston on Monday Night the 20th Current to meet the New York Ryder at Hartford on Saturday night 25th Current to exchange the Mayles. And all persons that send Letters from Boston to Connecticut from and after the 18th instant are Hereby Notified to first pay the Post-rates on the same."—"Kate Field's Washington."

WE LEARN by the St. Paul Pioneer Press, that the Rev. Wayland Hoyt is making himself somewhat conspicuous out there, by his attacks on the Catholic Church. He delivered a sermon upon this subject: "A specimen of Roman Catholic Intolerance." It must be remembered that Rev. Mr. Hoyt knows a great deal about Canada, especially the Province of Quebec, and about the Catholic Church and her teachings. In fact that gentleman actually spent ten days in the city of Montreal, this "hot-bed of Catholicity," and spoke to the Christian Endeavorers in spite of the "Roman Intolerance of this Papiet Province." It can be readily understood that Rev. Mr. Hoyt, apart from attending religiously all the exercises of the great convention and visiting the interesting sights in and around the city, had ample time to study and become fully acquainted with the manners, customs, principles and characteristics of the people, as well as to grasp, in one great mental span, every detail of Catholic teaching. Necessarily, that

gentleman is an indisputable authority upon Quebec and Catholicity. At least he thinks so himself; and if his hearers believe so, it matters little to the insignificant rest of the world.

This "lynching" business is becoming so frightful, so inhuman, so barbaric, that we are at a loss to know what to say about it. If all the reports that have recently been published are true, we are of opinion that the negro victims are unnatural wretches and their white murderers are demons in human form. Imagine four thousand people joined together to burn and tear to pieces one poor creature. The recent scene at Roanoke is potent with lessons that the American Government would do well to learn by heart. We have no sympathy to squander upon the scoundrel who assaulted and robbed Mrs. Henry Bishop; we have still less sympathy—if that is possible—for the victims of the subsequent lynching attempt. These men came to commit murder and their own souls were ushered into eternity most unexpectedly. We have not yet heard the last of these un-Christian outrages; nor are we likely to hear the end of them until the authorities make an example of some of these so-called civilized and respectable citizens. Surely at the close of this nineteenth century, and in the boasted land of freedom, there is enough Christianity and civilization to uproot the relics of barbarism and paganism.

"WAS HENRY VIII. A PROTESTANT?" This question is asked and answered in the negative, by Margaret L. Shepherd's advertising and personal organ, The British Canadian of the 16th Sept., 1893. Such is the information given on page 1, Vol. 1, No. 4. On turning to page 5, same issue, we find "The British Navy due to Protestantism," and Henry the VIII. or his ministers credited with organizing the navy. How consistent is Margaret L. Shepherd's organ? For bigotry, blasphemy and nonsense, nothing in the Dominion can excel the British Canadian. It has reached No. 4, of vol. 1, but it is very doubtful if it ever reaches that No. of vol. II. The mouth-piece of Rebecca T. Read, Dr. Chiniquy, Margaret L. and the Ape-ists is a disgrace to Christianity and modern civilization.

WE have been asked if there is any existing regulation, law, or order in council, prohibiting the employment of relatives, cousins, or brothers in the same office or department of any branch of the Civil Service. The writer says: "I am assured that something of the sort exists; but on this point I am in doubt, seeing that relatives and cousins are employed at this moment and have been employed for years past in the same offices of the Customs. If you or any of your correspondents can clear up this point, you will confer a favor." We are not aware of any such regulation or law existing.